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# THE GREAT CONSPIRACY

By Max Mandelauer

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and  
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# The Great Conspiracy

By ALEXANDER SZARSKI and FAUST C. DEWALSH, PH. D.

This is an indictment, charging two European countries, whose territories and dominions cover two-thirds of the world, with deliberately and wantonly waging a war of conquest, unique in the history of the world; and with deliberately and maliciously exerting their pernicious influence in order to inflict the most terrible catastrophe on hundreds of millions of people.

Public and official documents hereto attached shall prove to the world the justice and righteousness of this arraignment.

In order to expose the vast extent of this conspiracy, it becomes necessary to reprint articles, notes and other documents which may seem irrelevant to anyone not acquainted with European politics, but which are essential to a full explanation of what led Russia and Great Britain to commit this monstrous crime.

Russia, the world's dungeon; the land of gloomy despotism and brutal intolerance; the country known to past and present history as the charnel-house of nations; the land whose entire history and existence is based on barbarism, murder, fraud and deception; the empire whose laws are interpreted by government officials in such a way as to permit Jewish women to become residents of cities in which a higher education is obtainable, and from which they are otherwise debarred, by means of registering the names of such women in the yellow list of prostitution; such a country has assumed the role of liberating and protecting the peaceful citizens of liberal and democratic countries.

Ivan, the Terrible, the third Russian Czar (Imperator), left a book in which he ordered Mass to be read for the repose of the souls of 3,470 persons murdered, with his own hands, in the name of the Holy Russian Faith.

Nicholas II., the present Russian ruler—the weak-minded dummy of the so-called "Holy Synod"—the willing instrument of a perverse and criminal clique of courtiers, has declared a "holy war" on civilized Christian nations.

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## HOW NICHOLAS' MAFFIA PREPARED THE WAY.

On March 16, 1913, Alexander Konta published in the New York Times the following article:

"Not so very long ago The New York Times published a series of articles exposing the activities, the espionage, oppressions and persecutions practiced by the Third Section of the Imperial Rusian Police in the United States. It showed how political refugees from Czardom were hampered in the enjoyment of the rights guaranteed to all law-abiding men by the laws of this country; how, in short, under the National Government at Washington, there has been established here a reign of terror, whose official connection with the Russian Government it may be hard to establish, according to the rules of legal evidence, but whose nature is nevertheless clear to all.

"Russia has, however, as I have had occasion to point out ere this in these columns, a far more potent agency at its command than its secret police, namely, the Orthodox Russian Church, whose official and officially declared mission it is to convert all Slavs to its faith, as an approach to their ultimate political union under one head, that of the Czar of all the Russias.

"This Pan-Slavism, religious and political, is no doubt a legitimate aspiration in Europe, where it is counterbalanced by the mass-movements of other races and monarchies, whose security and continued united existence, its systematic, steady encroachments threaten with internal strife and disruption.

"It is another matter altogether, and one that deserves the most serious attention of all Americans, when the propaganda is transferred to this country, with the purpose of transforming all the Slavs resident here into Russians, by means of the Russian Orthodox Church. It is a deliberate, and

elaborately organized and financed campaign, not only for the conversion of aliens to a new alien allegiance; it is, what is far more serious, a deliberate campaign to prevent them from becoming Americanized.

"The immigration question is much to the fore again with us, and no wonder. It is confusion so amazingly confounded that none can find the point of departure whence better conditions, organization and orderly progress can most successfully be started. A Congressional committee sat for several years on the subject, and has produced as the result of its investigations a voluminous report that should prove of inestimable service to our legislators, and to all who have the future of our country at heart.

"But, and here I return to the matter at hand, these investigators, most of them native American, and hampered by a lack of knowledge of the confusion of tongues among the raw human material dealt with, a lack of knowledge widely shared also by the settlement and other workers upon whose experience they drew in part, have entirely failed to deal with the hidden influences and interests whose aims are diametrically opposed to those of the United States in this matter of the latter-day immigration. The strongest, the most dangerous of these influences, the most deliberately obscurantist and anti-American is that of the Russian Orthodox Church.

## The Slav Church Quarrels.

"From time to time, in fact with a frequency that should attract more attention than it has done so far, the news of the day, as reported in the American press, includes a brief dispatch from some part of the country, as far away as the Pacific Coast or the Northwest, as near home as the mining regions of Pennsylvania, or the industrial centers of Paterson or Jer-

sey City—from time to time, I repeat, and with remarkable frequency, the news of the day includes a brief story of a quarrel in some Slav Church.

"The dispatches describe these congregations as Polish, or Ruthenian, Hungarian or Slavonic, or what not, but the substance is always the same. A priest has quarreled with his Bishop, has been deposed, and has appealed to the courts. Or a congregation has locked its spiritual shepherd out of the church, and risen in revolt against ecclesiastical authority.

"Owing to unavoidable total ignorance of the inside facts, the report as printed, has no significance to the American reader, who most likely scans it indifferently, reflects a moment upon the turbulent ways of immigrants in religious matters, and the increasing burden and bother they are to this country, and therefore forgets all about it. What has really happened is that the Russian Orthodox Church has succeeded, or perhaps failed for the moment, in capturing still another congregation, its material investment in edifice, charitable work, &c., all included.

"This campaign has been going on steadily for many years, in fact ever since the sale of Alaska to this country, when the Russian Orthodox Bishop of the territory moved to San Francisco, and there discovered, with the very active assistance of the Russian Ambassador of that time, Count Kotzebue, that here was a wide Slav field for his labors. Orthodox Russians there were none on the Pacific Coast at that time, but there were Slavonians, Serbs, Ruthenians, all kinds of Greek Catholics to be won for the Russian Orthodox Church, and a convert to the Russian Church was then, and is now, a convert to the Czar of all the Russias.

#### What Are "Greek Catholics?"

"It is necessary here, first of all, to explain that 'Greek Catholics' do not

belong to the Eastern but to the Western Church. Few Americans know this; most Russian Catholic laymen, even, are ignorant of the fact. The Russian Church takes the titles "Orthodox," "Orthodox Greek Russian," "Orthodox Eastern," &c., but it never calls itself "Greek Catholic," because that implies the supreme authority of the Pope. "Catholic" officially and historically always denotes union with Rome, wherefore an Orthodox Russian is as much of a schismatic to a Greek Catholic, be he Hungarian, Ruthenian, Serb, or Slavonian, as he is to a Spanish Roman Catholic.

"In Austria-Hungary, where the bulk of the Greek Catholics are found, the term "Greek Catholic Church" has the "Church of the Ruthenian Greek Rite", in union with and subject to the authority of the Holy Apostolic See at Rome. This meaning is recognized by the Government, the laws of the land, and the courts. It is as specific and exact as the meaning of the name "Church of England" or "Protestant Episcopal Church."

"The Ruthenians are the Slav peasantry of Galicia, the Austrian part of Poland. They belong to the Greek Catholic rite, whereas the Poles, who are the nobles and landowners, adhere to the Latin, or Roman, Catholic rite. Ruthenians and Poles, Slavs both, hate and despise each other for historic reasons—the inherited feeling between the serf and his feudal master—and this historic hatred and contempt have been transferred in course of time to the religious field.

"To the ignorant Ruthenian, at home or in this country, Latin or Roman Catholicism is synonymous with "Polish" Catholicism, a confusion of ideas of which the Russian Orthodox propaganda has made adroit and unscrupulous use by representing that the Greek Catholic priests ordained here by Roman Catholic Bishops, in the absence of a Bishop of their own rite, becomes

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Ipsa facta Latin, i. e., "Polish," Catholics.

"In 1907 the Pope put an end to this confusion of ideas and its results by appointing a Greek Catholic Bishop for America, the Right Rev. Soter Stephen Ortynski. The chief differences between these two branches of the Church of Rome are liturgical. The Greek Catholics are Ruthenians, not Latin; they use the Julian instead of the Gregorian reckoning, wherefore the festivals of the Church fall at times different from those of the Latin rite, but their faith and sacramental system under one supreme head are the same. Roman Catholic missionaries are expressly forbidden to induce Greek Catholics to adopt the Latin rite.

"However, the Russian Orthodox Church continues its propaganda by all means at its command, fair or not. For instance: Some years ago (in 1907) there sprang up in the Ruthenian Greek Catholic Church of Saints Peter and Paul in Jersey City a faction that advocated secession from Catholicity and union with Russian Orthodoxy. Now, the Ruthenians are racially Little Russians. Thus the Ruthenian Greek Catholic Church became gradually a "Russian Greek Catholic Church," by the dropping of the adjective.

"The new designation was a stealthy approach to other changes. No protest was made—who, indeed, took sufficient interest in so small a matter as the disappearance of a word from so long a name? As we have seen, the word "Catholic" is never used by the Russian Orthodox Church in Europe or Asia, but that body has found it a convenient shield for its operations in this country. "Russian Greek Catholic Church" has a decidedly Eastern sound. In this case, however, the propaganda failed. The Church of Saints Peter and Paul adhered to its allegiance, and the schismatics established a congregation of their own.

"Since the advent of Bishop Ortynski

the Russian appeals to Old-World racial prejudices have been successfully counteracted, but still Cardinal Farley, for instance, continues to be often referred to as a Pole in the attempts that go on without cessation to transform Slavs of the Greek Catholic rite into Russian Orthodox believers.

"The Ruthenian Bishop, it should be added, has been indefatigably active in eradicating Old-World prejudices and misconceptions under his charge and in leading them in every way toward sound and useful Americanism.

"Another recent case of Russian Orthodox encroachments upon Greek Catholicism is that of the St. Michael's Society of Passaic, N. J. This case was carried into the courts of the State and hinged largely upon a definition of the term "Greek Catholic." Since, however, a fraternal sickness and death benefit fund was involved the case was settled by arbitration and no legal definition of Greek Catholicism placed on the records. For other cases see daily press.

#### Russification in the United States.

"On the surface all this looks like nothing but a religious propaganda, or organized attempt to win the Slavs of the Western Church over to the orthodox faith of Russia. But beneath it there will be found an accompanying campaign for the Russification of the Slavs in the United States, which involves a retardation, if not the ultimate prevention of their Americanization.

"In Russia Church and Government are one. A soul won for the orthodox faith is a man won for the Czar, its head. Panslavism is at the bottom of the movement. What Russia is doing in the Balkans, in Poland, in Austria, in southern and eastern Hungary, in Bohemia even, she would also do in the United States, whose immigration problems do not vex her in the least.

"Money—Russian Government money—is spent with incredible lavishness in

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the United States for this particular purpose. Certain it is that there are not enough orthodox Russians in this country to support the numerous churches, chapels, missions, and other enterprises of their faith here and in Canada as well. The immigration from Russia is almost exclusively Jewish. The Russian Jews, by the way, have tales to tell of Russian orthodox methods of conversion, as have the

Protestants there.

"Our immigration statistics being what they are, no figures are available to demonstrate how small is the number of orthodox Russians now in this country, but enough is known of their paucity to demonstrate that the establishments maintained here in their name are out of all proportion to their needs, and even to those of purely religious propaganda.

### THE RUSSIAN ORTHODOX CHURCH IN AMERICA.

"According to the new yearbook of the Russian Orthodox Church in America, published by The Weekly Swjet, the Russian Orthodox Archiepiscopal establishment in the United States which includes Alaska and also Canada, consists to-day of: In the United States, 133 churches and rectories, 11 chapels, 11 "Serb" missions and churches, 26 "Syro-Arabic" missions and churches, 9 monasteries and seminaries, 1 orphanage, 1 immigrants' home, a society for the propaganda of the orthodox faith, and one orthodox aid society.

"In Canada 27 churches and rectories, and 3 chapels.

"In Alaska, 2 churches and 71 chapels.

"This establishment is administered by 1 archbishop, 2 bishops, 2 archimandrites, 2 abbots, 6 high priests, 119 priests, 31 priest-monks, 2 monks, 1 archdeacon, 2 priest-deacons, and 1 deacon. In addition, there are many religious teachers and church singers, some paid by the Russian Government, others from private funds.

"There is no regular registered church membership, because, according to the authorities of the Russian Orthodox Church in this country, only a small number of Russian and Austro-Hungarian immigrants settle here permanently, but the number of those attending the orthodox churches here is put at 200,000. The proportion of 1 orphanage to 162 churches and 85 chapels need not be pointed out. It is statistically significant, however.

"The Russian Orthodox Christian Immigrant Society, in East Fourteenth Street is, according to the Yearbook, supported chiefly by the Russian orthodox clergy in this country. It also receives an annual subsidy from the Czar.

#### Propaganda of the Faith.

"Now, as to the Society for the Propaganda of the Russian Orthodox Faith in North America. It was founded by Archbishop Platon in January of last year, and its purpose is (Yearbook, P. 114.):

To give moral and material assistance to oppressed Russians from the Carpathians, (Austria,) who incline toward orthodoxy; to unite more closely in an orthodox, Russian, fatherland, Russian immigrants from Austria and Russia in America, and to develop, strengthen and deepen in them the realization of Russian nationality.

"This Yearbook testifies with amazing frankness to the un-American, and in consequence, anti-American nature of the Russian Orthodox Propaganda in this country, for, reading on, we learn further that the aim of this Society for the Propaganda of the Faith is also:

To work for the diffusion, support, establishment and development of Holy Orthodoxy, both in America and in the old world, especially in those countries with Russian populations that have been led away from orthodoxy by their

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union with the Latin Church and by sectarianism.

## The Real Purpose.

"Here, then, is the real purpose of all this activity confessed with naive plainness. Russification is the purpose, not Americanization. Russification by means of religion, especially Russification of the Slavs of Austria-Hungary and the Balkans living in this country. In fact, Americanization is to be counteracted in every possible way, it seems, since the real service of these converts will not lie in their continued residence in this country, but in their return to the old, where they are to swell the numbers and the influence of the Panslavist campaign for the westward extension of Russian power.

"I quote again from official Russian sources in America, this time from the organ of the Russian Church, the Russian Orthodox American Messenger. At the dedication exercises of the North American Russian Orthodox Theological Seminary at Tenafly, N. J., in January, 1912, Archbishop Platon spoke as follows to the assembled seminarists after the ceremony proper:

At religious services, neither the common speech of the people, which is related to Hungarian and Galician (Ruthenian) nor Great Russian, must be used, but the old Slav tongue.

It is also of highest importance, and the seminarists must bear this in mind, by order of their Archbishop, that at every mention of the Czar of all the Russias the word "our" must always be employed. His majesty must always be called "Protector of the Orthodox Faith, our only autocratic Russian Lord and Emperor." Even though there are other Slavic princes, kings and even czars, yet there is only one and only ruler of Slavdom, our Russian Lord and Emperor. (Russ. Orth. Am. Messenger, No. 2, vol. xvii., p. 29.)

## Effect on Immigration.

"Is it any wonder that America's immigration problem grows from bad to worse, that the Americanization of the newcomers is achieved even more slowly, at ever greater cost, with no perceptible raising of the average of results? Is it any wonder that native America, which bears the burden of it all, and pays the bill, is growing impatient—that Know Nothingism is raising its voice again?

"Here is a State Church, ruler of its Government—here is an ecclesiastical body disposing of all the wealth of a huge and rich empire, engaged in a systematic campaign to prevent a large portion of the new immigration—the Slavs—from identifying themselves with the country that offers them a home and the means of subsistence.

"Here is a State Church counteracting with State funds, in subterranean ways, the huge labor of assimilation and naturalization in which this country has been engaged for the last quarter of a century.

Russia is boldly playing in the United States the game she is playing in Eastern Europe. The cost to us is nothing to her, neither is the cost to the victims of her propaganda who must fail here in order to serve her on her Western frontiers. This gigantic conspiracy has been going on at an increasing ratio since the sixties of the last century. Unopposed, because unsuspected, it has grown in daring, in resources, in results. What is America going to do about it?

"Whether they fail here and return to the old country, or succeed here and stay, the Slavs brought under the spiritual hegemony of "our only autocratic Russian Lord and Emperor" will be an added political strength to his autocracy, an element of weakness and divided allegiance in the American Commonwealth. Russian Orthodoxy is but the means to the end, in whose attainment no scruples are allowed to interfere.

"Russian money is poured out like water in the Pennsylvania mining regions, certainly not for religious purposes at all, but in the bribing of the Slav societies, and of Greek Catholic priests, in order to tempt them to bring their flocks of Hungarian and Austrian Slavs, of Ruthenians, Czechs, Serbs, Dalmatians, Croats, within the orthodox fold. It is all for the greater glory, the greater strength of the Czar, for the promotion of Russia's ambitious plans in Eastern Europe.

#### Agents Employed.

"Wherever there are Russian priests in this country they are on the watch for intelligent Slav immigrants. These are approached, and assisted in every way in acquiring the confidence of their fellow-Slavs and in making themselves their advisers and leaders. Money is at their disposal the moment they consent to act as agents of the great Orthodox cause.

"In the anthracite region of Pennsylvania such an agent, Hungarian by birth, but master of the Slovak tongue, brought thousands upon thousands of Hungarian Greek Catholics into the Russian Orthodox Church. So notable were his services that he was made Russian Vice-Consul for the district. He turned out in the end to be a crook. He robbed the Slovaks who trusted him with their savings, but he served his Russian employers faithfully and well. Another agent, a physician, has only recently arrived in this country. His openly proclaimed mission is "to awaken the Slav conscience of the Slovaks in this country." The fellow should have been excluded when he landed; it is not yet too late to deport him. He is hand-in-glove with the Russian Orthodox priests in this country. He, too, does well his work of Russianizing immigrants whom this country is endeavoring to Americanize.

"As has already been said above, this bold Russian campaign on American

soil began with the purchase of Alaska, in 1867, and the transfer of the Russian Orthodox Bishop of the territory to San Francisco. At that time there were no Russian immigrants in this country, but the Bishop found in California great numbers of Austrian Slavs, especially Dalmatians and Croats, who were employed either in gold mining or in the shipping of the coast. Knowing no English, and having no churches of their own, these people were practically excluded from all religious life.

"The good, orthodox Russian Bishop, to whom we may well ascribe the highest of motives, began to take a deep interest in these wandering, untended souls. So, as has already been indicated, did the Russian Ambassador, Count Kotzebue, the moment he heard of them. He visited the Far West, found there no Russians, but hundreds of thousands of Slavs, and conscious that it is Holy Russia's "apostolic mission to make all Slavdom subject to the Czar" set to work, as a good Russian and faithful servant of his master, to do what he could in the territory within reach.

"What were his means, what his methods, are, of course, a discreet diplomatic secret, but here is that really most interesting publication, the Yearbook of the Russian-American Orthodox Church, which celebrates (p. 141) the memory of the founders of that Church, and makes special mention of the two humble apostles, Pawel Podany, laborer, saloonkeeper, real estate agent, and now Russian Orthodox sexton in Minneapolis and proud possessor of an archiepiscopal letter of thanks and a blessed Bible; and Ivan Mlynar, farm laborer, grocer, saloonkeeper, real estate agent, honored with an altar cross by the Bishop. A third saintly pioneer was the Greek Catholic pastor Toth, who converted his congregation by the simple method of assuring them that their faith was identical with Russian orthodoxy. These were the ves-

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sels, so the Yearbook assures us, chosen to bring the light to hundreds of thousands of benighted Greek Catholle Slavs.

## A Comparison.

"To bring the meaning of this conspiracy against Americanism still closer to the reader, a comparison may be made:

Let us suppose that England were engaged at the present moment in suppressing Catholicism in Ireland with fire and sword, incarcerating those who refused to go over to the Church of England, and exiling them to some distant colony as inhospitable as Siberia. Let us further suppose that the British

Government, not content with these persecutions in Ireland itself, also sent missionaries, secret agents, and propagandists to this country, in order to take away from the Irish here the churches they have built, convert them into houses of Anglican worship, at the same time seeking to make them disloyal to the United States by persuading them that the King of England is the only ruler to whom they owe allegiance—what would America say?

"This is exactly what Russia is doing in this country. What does America say about it, and what is it going to do? Here is an immigration problem that needs immediate and thorough attention."

## THE ARCHBISHOP AS POLITICAL AGENT.

Archbishop Rozdestwenskij (Platon), who plays such an important part in the article of the "New York Times," was before coming to this country as chief of the Russian conspiracy a member of the Second Duma and a leader of the well-known organization of the "Black Hundred." To his and his associates' evil influence it is due that every aspiration for justice and liberty in the so-called Russian Parliament was crushed from the start; that every manifestation of independence was penalized, and the voice of the people silenced. It was the organization of the "Black Hundred" which caused the dispersion of the Second Duma; the imprisonment of the signers of the Viborg manifesto; the murder of the Jewish Duma-deputies, Professor Herzenstein and M. Yolos; and which inaugurated pogroms by arousing the passions of the ignorant Russian mob against liberal and intelligent people.

The same Rozdestwenskij (whose "holy" name is Platon) issued, in his official Russian paper, "The Russian Orthodox American Messenger," the following proclamations:

To the Rescue of our Martyred Kin! Proclamation issued by His Eminence, the Russian Archbishop Rozdestwenskij, New York City, for the purpose of raising funds for the benefit of Orthodox Russians in Galicia and Hungary.

In Galicia and Hungary—two martyr States—those periods of Christian history have been revived in which the power of pagan Rome martyred human beings on the sole charge that they professed Christianity. Russians are now being martyred in Christian Austria for the sake of the Orthodox faith which they love so well.

Our hearts bleed as we read the letters reaching this country, which tell of the unspeakable misery and mental anguish borne by our wretched brothers in Austria. These letters cannot but arouse our just indignation against those who torture our compatriots. However, these outrageous scoundrels and triumphant fanatics—these civilized barbarians should know that the time of retribution will come, for it seems impossible that God should suffer an innocent people to endure such hu-

miliation, and that He should close His eyes to the cruel slaughter of Russian martyrs.

The time is coming when Russians will refuse to bear these hardships which are a disgrace to modern civilization; the time is coming when Russians will bid Austria "STOP."

Even now the outrages committed upon Russians in Austria are arousing a storm of protest throughout the vast Russian Empire.

And until that time shall come we must do all in our power to aid our suffering brothers who are enslaved in Austria.

Forward all contributions to the office of the "Swiet" ("World"), where I have today sent the sum of \$100 to start the fund.

(Signed) A. PLATON.

(Translated from the Russian Orthodox American Messenger, June 28, 1913.)

To All Beloved Children of the Orthodox North American Mission

Apostolic Greeting.

No stop has as yet been put to the persecution of our sacred orthodox religion in the subjugated land of the "Red Russians" (Czerwonvi Rusi).

For eighteen months two orthodox priests, Hudym and Sandowicz\*, have been incarcerated in the Polish prison at Lemberg, awaiting trial. The Austrian government continues to regard the conversion of our beloved Galician and Hungarian Russians to the faith of their ancestors as a capital crime and as high treason, to be punished with utmost severity. And so it is Austria's endeavor to use all means at her command in extinguishing the bright light of orthodox faith among the miserable children of holy Russia, living in foreign slavery.

\*These priests, indicted and tried before a Polish jury for military espionage and treason, were ultimately acquitted.

Newspapers inform us that the Reverend Alexiey Kabaluk\*\* whom we all know and who, anxious to share the bitter lot of his brothers and sisters, was arrested immediately upon his arrival in Austria. While living in America, far away from the martyrs for Russian faith, he wept bitter tears whenever the sad news reached him from home. Unable to endure this condition any longer, and moved with pity for the martyrs at home, he sailed for Austria where he was at once put in prison which is overcrowded with martyrs for the cause of our orthodox faith—martyrs who are jeered at in their homes, in the street and even in church, and who cannot spend one day without being subjected to domiciliary visits, arrest and severe punishment.

Forsaken, like sheep without a shepherd, and crushed everywhere by their implacable, ignorant and inconsiderable enemies, these children of our holy Church—these brave people whose fame will be everlasting—do not lose courage, but find solace and strength in the struggle for their faith. Their sacred goal rests on the ground of righteousness, and their tearful prayers expressing their endless grief find their way to God, while their sad eyes are turned upon political and orthodox Russia, in expectation that Thou, O God, wouldst send succor and comfort to these my beloved children in Christ.

As though it were possible to increase the measure of sorrow and

\*\*"Reverend" Alexiey Kabaluk, a Hungarian tramp without any professional training, became a Russian monk and was sent to America ostensibly as a Russian missionary, but in reality to do the work of a political agent among the American Slavs. He was later arrested on the charge of high treason and conspiracy, convicted by a jury and sentenced to several years' imprisonment.

trouble among the Russians in Galicia and Hungary, our friends there have now, in three successive years, been the victims of clementary catastrophies. In 1911, the crops were bad; last year, heavy rainfalls interfered with the harvest; this year, the country is visited by unheard-of floods; and so the Russian population of Galicia and Hungary is ruined and miserable. Starvation is the outlook. And, in addition to being persecuted for their faith, our brothers now find themselves deprived of their last piece of bread—a truly unbearable condition to all sincere hearts!

My beloved orthodox Russians in America: do you hear the lamentations of your brothers at home? Do not your hearts bleed and pain as you receive this news of your martyred kindred? If you hear all this, why do you not hasten to their assistance?

Three months ago I appealed to your charitable Russian hearts, my Beloved, and I also forwarded my contribution, so as to start a general auxiliary fund. What, now, has happened since? The clergy contributed a small sum; so did also some laymen. And the total amount raised is \$100. This sum represents a collection made among all orthodox Russians of the United States in the interest of their suffering brothers. A good reason, indeed, to lose courage, is it not? Better no gift at all than such an offer to those in need of our help. Would it not mean to give them stones instead of bread? There are among our people in this country many who command wealth, and who are not miserly; but so far I have not heard their answer to the silent prayer of the Carpathian Russians, nor have I found on record in our papers one single gift of which one might say: "He gave it to God Himself."

Yesterday I sent the editor of the "Swiet" another \$100 for the benefit of our suffering Carpathian brothers,

and having but little hope that the editor of that paper will receive an amount sufficient even to aid one-tenth per cent. of the sufferers, I have taken the following resolution:

Promoters of the Orthodox Faith, Reverend Fathers and Priests—

To you these words are addressed. With your spiritual zeal; with your pastoral influence, and with your good example instill new life into the existing Chapters for the promotion of Orthodox Faith, and found new Chapters wherever convenient.

And you, Orthodox Russians in America, be one in your brotherhood with the promoters of our faith. That is a great and sacred cause. Only in this manner we may render effective service not only to our fellow-Russians in Galicia and Hungary, who are suffering for the cause of our faith and from starvation, but also to our suffering fellow-countrymen in America.

The Russian element in the United States is increased almost daily by immigrants from the old country. There can be no doubt that all of these are orthodox at heart, though they mistakenly regard themselves as Greek Catholics.

We shall, of course, assist them in becoming orthodox.

We shall, all of us, become missionaries, and thus, as members of the Association for the Promotion of Orthodox Interests, we shall promote the sacred cause of our Orthodox Faith.

I shall establish for this Association a new Board of Control, headed by Bishop Alexander. This Board will consider and elaborate all details relative to further measures to be taken by the Association for the Promotion of Orthodox Interests. I can say at the present time that the Association will publish a bi-monthly journal under the title of "Promoter of Russian Orthodox Faith" (Rawnitel Prawoslavia) in the Ruthenian language. I

appoint as secretary of this association the Reverend Adam Filipowski.

(The remaining part of the proclamation urges the collection of funds among Austrian and Hungarian Slavs in the United States.) The conclusion reads as follows:

My intimate knowledge of your char-

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The same Russianizing tendencies, exposed by Mr. Konta in the "New York Times," have been the source of constant trouble in some parts of Austria-Hungary for over forty years.

The great undermining work carried on in the dual monarchy by Russian agents is ably and impartially described by M. V. Stepankowsky (a Russian subject of the orthodox faith; and for many years a resident of London, England, and a member of the Foreign Press Association of that city) in a pamphlet entitled "The Russian Plot to Seize Galicia," published by Henry James Hall & Co., London. This brief sketch of Russian activity in the western parts of the Ruthenian territory in Austria-Hungary, which appeared in March, 1914, contains so much valuable information and documentary evidence, that a reprint of certain portions thereof seems well worth while.

However, before quoting the details of the Russian plot as set forth by M. Stepankowsky, it becomes necessary to acquaint the American public with Ruthenian (Ukrainian) history, so far as it concerns the present issue.

The Ruthenian people number at present 40,000,000 souls, among them 35,000,000 Russian subjects. The territory populated by them, Ukraine, is one of the richest regions of the world, and the natural capacities of these people are well recognized. Their country is the grainery of all of Eastern Europe; it holds the key to the Black Sea and the most important ports in the Russian Empire. Three million five hundred thousand Ruthen-

ians live in the eastern part of Galicia and in Bukovina, while about 500,000 are Hungarian citizens inhabiting the Carpathian mountain districts in the northeast of Hungary.

The following is a brief resumé of Ruthenian history:

The ancient kingdom of Little-Russia (Ruthenia), situated on both sides of the River Dnieper, between the Carpathians and the River Don, with Kiev and Lemberg as capitals, is not—as some Russian historians falsely claim—the birthland of the Muscovites. The latter are really of Mongolian origin, and their racial and linguistic characteristics must be distinguished from those of the Little-Russians (Ruthenians).

The Ruthenian Kingdom—once a prosperous and blooming country, converted to Christianity in 988 by King Volodymir, was destroyed by Tartar invaders in 1240, and compelled to remove its political center to the west, viz. the present Galicia. In 1569, the Ruthenians and Lithuanians joined the Kingdom of Poland and became members of the Catholic Church, although they maintained the Julian calendar and continued to conduct all religious services in their own language.

Unwilling to submit to Polish supremacy, the Ruthenians, a hundred years later, overthrew the foreign regime and obtained their political independence under the leadership of their "Hetman," Bogdan Chmelnicki. It formed an alliance with the then quite was at this time that the Ruthenians, realizing their weakness, voluntarily

(Translated from the Russian Orthodox American Messenger, Nov. 14, 1913.)

formed an alliance with the then quite insignificant Principality of Moscow. Though this agreement which was signed at Perejaslaw, near Kiev, in 1644, guaranteed Ruthenian national independence, the Muscovites completely subdued the Ruthenian people in the early part of the eighteenth century. Their autonomous national institutions were abolished; their language suppressed; and, in the nineteenth century, they were forced to join the Orthodox Church.

The condition of Ruthenians in Austria was altogether different. The 3,500,000 Galician Ruthenians, who after the division of Poland became Austrian subjects, were permitted not only to develop as a nation, but also to take an active interest in Austrian politics. They were granted suffrage; compulsory education in the Ruthenian language was introduced; and Ruthenians were appointed to political and judicial offices wherever the Ruthenian element predominated.

These privileges accorded by Austria to Ruthenians were regarded by Russian oppressors as a menace to the barbarian methods applied by them to 35,000,000 Ruthenians in Russia. To prevent a national revival of Ruthenian interests in Russia, of which there have been indications for some time past, is one of the purposes of the present conflict for which Russia is responsible.

Concerning the details of the Russian plot M. Stepankowsky says:

The Russians are determined to add the Ruthenian provinces of Austria-Hungary to their own Ruthenian possessions.

The decision to that effect was probably formed in St. Petersburg during the second half of the last century, when the Ruthenian national revival became first vigorous.

It was, however, strongly disapproved of by General Kuropatkin, who, when Minister of War, in 1900, express-

ed himself thus, in his secret report to the Czar:

"Galicia has grown up into a splendidly entrenched camp, connected to other provinces of Austria-Hungary by numerous roads across the Carpathians.

. . . . The Austrian War Department has succeeded in working wonders in preparing the probable area of operations on our side for both attack and defense. If we were successful in war against Austria-Hungary . . . there would then recur the cry for the "rectification" of the frontier. The Carpathian mountains seem formed by nature for a boundary so that the whole of Galicia might become part of Russia. But we must put the position before ourselves clearly and in good time. Should we be the stronger for such an annexation, or on the other hand should we be creating a source of weakness and anxiety for ourselves? Seventy or a hundred years ago a transfer of Galicia might very likely have been of advantage, and have added to our strength. . . . But now . . . . it could be only torn from Austria by force and therefore unwillingly . . . . The Ruthenians of Galicia are not anxious to become Russian subjects . . . . The Austrian Slavs are in no real need of our help. Every year they are gaining by persistency and peaceful methods more and more civil rights, which are gradually placing them on an equality with the Germans and the Hungarians. . . . The people of Galicia consider themselves far more advanced than their Russian neighbors. In their opinion it would be a retrograde step to become Russian subjects. . . . Joined to Russia, Galicia might in a lesser degree become an Alsace Lorraine for us just as Eastern Prussia would be!"\*

The old general wrote fourteen years ago, when his influence was at its

\*Quoted in "The Russian Army and the Japanese War," London, 1909, pp. 52-53.

height. Since then, however, his fame suffered much lamentable reverses that his words of warning lost all their weight with the Russian Nationalist politicians.

On the other hand the National Movement among the Ruthenians grew so strong that the St. Petersburg authoritative circles far from relaxing in their ambitious designs, decided to try and infuse a new life into the somewhat amateurish intrigue that was started in Galicia during the eighties by various Russian politicians.

Count V. Bobrinski, a member of the Duma and the leader of the Russian Nationalist Party, was now selected to conduct the campaign. A descendant of Catherine the Great, a man closely related to the Russian Court, an ambitious personality—he seemed “just the man for the job.”

“The Bobrinski Campaign,” as it came to be known after, began with the convocation of the Pan-Slav Congress in Prague, Bohemia. Although, oddly enough the only language in which the delegates of the brotherly Slav nationalities were able to deliberate, was found to be German; the speeches made were violently pro-Russian and anti-Austrian. As might have been expected, Russia was declared to be the “protector of the Slavonic nations. Their gruesome fate I need not say, was not alluded to.

The Congress took place in 1908, and Count V. Bobrinski one of its chief organizers, after its termination, repaired to Galicia, where he tried to make concrete the principles proclaimed in Prague.

Amply supplied with funds, the Russian emissary founded two journals in Lemberg, the capital of Austrian Ruthenia. The object of these was to do the spade work of the campaign. As the population were not sufficiently interested in the contents of the periodicals to purchase them, they were distributed gratuitously.

Simultaneously, Count V. Bobrinski undertook to canvas every place of importance in Galicia, East Hungary and Bukovina, with the view of making inflammatory speeches against Austria, and trying to influence the population in Russia’s favor.

For some time the local Austrian officials ignored this propaganda: being mostly Poles, they had reasons of their own for not appearing to take it seriously. Count Bobrinski’s activities, however, aroused the hostility of the Ruthenians themselves, and at their request he was at last expelled by the authorities. His departure was expedited by a shower of rotten eggs and other missiles, considered suitable for unpopular politicians.

Although the parent was expelled, the little brood, consisting of a small “Russophile group” and the twin periodicals, foster-nursed by Russian funds, managed to survive his enforced departure.

To this day they continue their underhand work, in spite of repeated protests on the part of the Ruthenians.

How is it that so dangerous a propaganda was allowed to take root?

We have already mentioned that the Austrian officials in Galicia were mostly Poles. Now, the Russians sought their protection for their propaganda work. They represented to them the revival of the Ruthenian Nation as dangerous, not only from the Russian, but also from the Polish point of view. Themselves the originators of the final downfall of the Polish Nation, they now did not think it beneath their dignity to appear to be concerned for the Polish national interest! By skillfully parading before their eyes the “glorious future” that might await them should they cast in their forces with Russia, they obtained their support for their intrigue in Galicia. A concession of rights to the Polish language and the promise to grant self-government in Russia, were among the

tentatives put forward by the Russians. That they proved effective, was shown on innumerable occasions by the Russian, Austrian, German and French press.

The expulsion of Count V. Bobrinski from Austria, far from arresting his dangerous activities, marked the real beginning of the campaign. The Count returned home armed with first-hand information concerning the conditions prevailing in the Austro-Hungarian Ruthenia, which was much more important than the theoretical knowledge possessed by the Russian politicians hitherto. He at once proceeded to form "The Russo-Galician Society" in St. Petersburg, the aim of which was to establish a Russian base for the operations; until then wanting. In Galicia itself it was decided to proceed with the work cautiously and without noise.

While it was left to the two Lemberg journals to discredit systematically, in the eyes of the reading public, the foreign policy of Austria, by applying to it the Muscovite "Pan-Slav" yard-measure, the propaganda among the illiterate peasants was concealed under a religious cloak.

Nine-tenths of the Ruthenians in Austria-Hungary belong to the Greek-Catholic, or Uniate Church, that was once spread over a much larger portion of the native territory than Galicia and Eastern Hungary to which it is confined now, but has since been brutally exterminated in Russia, and replaced by the Russian official Religion. The history of Ruthenian "Unia," this undoubtedly most striking attempt to bring about the union of the Eastern and Western Christianity, is full of absorbing interest, and it accredits the Ruthenians with one more spiritual achievement of world-wide import, in addition to their splendid work in other directions.

The Ruthenian Greek-Church, although it employs, in common with the

Orthodox, the Eastern Rite, in dogma is at one with the Church of Rome; in fact, it constitutes the "golden mean" between the two churches: it preserves the marriage of the clergy, yet is subject to the Pope.

As the majority of the Ruthenians in Austria-Hungary—some eighty per cent. of them—are peasants, it is the ritual side, not the dogmatic that frequently matters most. Count V. Bobrinski and his colleagues took this circumstance fully into account and conceived a scheme for disguising their political aims under the form of proselytizing, on behalf of the Russian Orthodox Faith.

We wish to lay stress upon the word "Russian" for a great number of Ruthenians in Austria (about 400,000), without being Russian Orthodox, still belong to the Orthodox Faith. The fact that they do not recognize the supremacy of the Holy Synod does not alter the position. With its complete subjugation to the lay authorities, Russian Orthodoxy, better designated as Muscovite, has been always and justly, looked upon in Russia and elsewhere as the vehicle of the Imperial Idea. To spread its influence among the Ruthenians of Austria-Hungary, would in itself mean to win them over to the Russian side, politically. As will be seen, however, the agitators did not mean to confine themselves to the propaganda of Russian Orthodoxy as such, and to trust in its automatic effectiveness in the desired sense, but used it only as a cover for an openly treasonable work.

Exploiting the identity of the ritual, they contrived to effect some conversions among the illiterate peasants of the remote, mountainous regions where they for the most part, centered their work, although even here none of the conversions were genuine.

The Bishop Antonius, of the neighboring Volhynia (a Ruthenian province in Russia), a close associate of Count

Bobrinski, proclaimed himself the Orthodox Bishop of Galicia, and took good care that the converts were well supplied with Russian priests. Galicians were entitled to an Orthodox priest—all to themselves. Galician youths were taken abroad, and gratuitously trained, under Russian supervision, for the priesthood. Churches were built by Russian moneys. Their children during their school years were offered free board and lodging in specially established Russian hostels in Galicia. A brood of national renegades, instructed in Russian official religion and stuffed with its political teaching, was carefully reared.

The Russian Rouble was made an efficient bearer of the popularity of the ruler, whose image was struck upon it. The illiterate peasants of the Carpathian Highlands were taught that the portrait on the coins was that of the Ruthenian Tzar—the Head of the Orthodox Church! In the prayer books spread by the Russian “missionaries” the prayer for the Tzar, his family, army, and the State, occupied a prominent place. To make this “religious propaganda” at all effective, the Russians studiously concealed the fact that there existed great dissatisfaction among the Orthodox Ruthenians of Russia with the Russian official Church that replaced the ancient native Orthodoxy. They also avoided mention of the persecution the Ruthenians had to endure in Russia from the national point of view.

The sale of Russian prayer books, as well as any other help to the spread of the Russian Church, was made very remunerative. In fact, as was disclosed during the recent trial in Hungary\*,

there were hardly any “conversions” at all that were not due to pecuniary considerations of some sort or other.

Pilgrimages (subsidized by Russia) to the Holy places in the Empire, were one of the methods for bringing the Galician recruits of Russia into periodical touch with the leaders of the movement.\*\*

The method described above—that of “religious propaganda,” as before mentioned, was intended exclusively for the illiterate, who could be deceived by the externals, while overlooking the substance. For the people who could not be led astray by so thin a disguise, yet, being capable of serving a foreign Power, needed but an excuse for compromising with their loyalty, the openly political “Pan-Slav” propaganda of the two newspapers of Count Bobrinski served.

They had on their staff special emissaries of the Russo-Galician Society of St. Petersburg, by which they were led. Day by day, for a period of six years, they worked to undermine the prestige of the lawful Government in Galicia. For this purpose they exploited the misrule prevailing there, owing to the fact that the administration of that province was entrusted to the Austrian Poles. Every manifestation of oppression, injustice, disorder, or lack of discipline on the part of the Poles—and such were found in plenty—was explained to the readers as the sign of the Austrian decay and rottenness. At the same time the existing disgraceful state of affairs in Russia, was extolled as nearly perfect.

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were summoned, among them Count V. Bobrinski.

\*\*Thus for example, a report in the Lemberg “Dilo” (August 1, 1913) describes how a party of Galician “pilgrims” was ceremoniously met at the station in Kiev, and received in person by the Governor-General of the Province.

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\* The so-called “Ruthenian Treason Trial” (commenced on December 29, 1913, and ended March 3, 1914) of the eighty victims of the Russian propaganda. No fewer than 247 witnesses

## THE GREAT CONSPIRACY

So far in this little exposition of Russian campaign we have only scratched the surface. Both the "Orthodox missionary" propaganda and the frankly political "Pan-Slav" agitation of the two Bobrinski journals were but two air-shafts, by which the secret Russian political intrigue could ventilate its design. Beneath the surface of things there existed a much more serious machinery. A regular conspiracy for the overthrow of the Austro-Hungarian rule in Galicia and converting it into a Russian "Government," was actively at work.

A certain Yantchevetski, sent to Lemberg from St. Petersburg, superintended the secret operations on the spot; at the same time, the ground was carefully prepared for clever international move. While Count V. Bobrinski continued to be responsible for the general management of the affair, his link with the Government and the "secret fund" became even more intimate than hitherto. The entire Nationalist Press was now at his disposal. Some account of the huge sums of money expended by him upon the Galician undertaking, was given sporadically by the Russian, German, Austrian, and English Press\*\*\*.

The said Yantchevetski, the representative of Count V. Bobrinski in Galicia, deserves a few words to himself. He received his political training in Persia, during the period of the Russian activities there, which was terminated by the bombardment of the Persian Parliament. M. Yantchevetski's official capacity in Persia was that of correspondent to the St. Petersburg "Novoe Vremya." In the same capacity he arrived in 1910 in Lemberg, where the present writer had an opportunity of observing that gentleman's "journalistic" occupation. Without

going into further detail, it may be sufficient to mention that people are known to the writer personally, whom the Russian Nationalist agent tried to bribe into the service of the Galician plot by offers of large sums of money.

As disclosed by a few chance arrests effected during 1911 in Lemberg,\* a vast secret organization for photographing fortresses, bridges and roadways, as well as for collecting any other useful military information existed in the Austrian part of Ruthenia. This organization formed as it were a back room of the Russian Orthodox Missionary Show. When its roots and ramifications were pursued, it was found to be minutely regulated and directly guided from St. Petersburg. Its inner connection with "The Russo-Galician Society" was beyond doubt, and its subordination to Count Bobrinski was evident. As later certified by a witness at the Trial in Marmaros Sziget (in Hungary) Count Bobrinski was wont to declare in presence of his followers that Russia would not demobilize before the Russian flag waved over the Carpathians.†

Seeing themselves seriously threatened, the authorities of Austria-Hungary ordered a number of domiciliary searches and arrests among the persons involved in the "Orthodox" business (1912). A mass of illuminating evidence—much more than was anticipated—was brought to light. The Russian plot was more than an extraordinary spy-affair. Storehouses of Russian flags were discovered; plans for capturing mayoralties and other municipal buildings were seized.

Even that was not all. At the first news of arrests in the Austrian Ruthenia an alarm bell sounded

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\* "The Treason Trial" begun on March 9th in Lemberg, is based upon the evidence produced by these arrests.

† Rep. in "The Times," Feb. 7th, 1914, (the dispatch from Vienna).

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\*\*\*For one of the latest references see "The Daily Telegraph," March 10, 1914.

abroad, and a cry pierced the political air of Europe—a shriek complaining of “Religious Persecution in Galicia.”

The first clarion to resound that cry was the London “Times.” In its columns appeared a long letter of Count Bobrinski himself,‡ who in a masterly fashion approached the British want of knowledge in everything pertaining to the history and the actual position of the East of Europe. The Count spoke of “Russian peasants in Galicia”; he asserted that Galicia played a prominent part in the early Muscovite history, and he substituted “Russian” for “Ruthenian” as much and as often as he liked. He felt that nobody would question his accuracy in England. The statements he made were the wildest ever flung into the face of a deluded public. But the main contention of the conductor of the Russo-Galician plot was to convince the British public that a dreadful persecution of the Russian (!) co-nationals and the Orthodox faith was taking place in Austria, and that Russian intervention, if not absolutely imminent, could not be withheld long. The Russian feeling was outraged; Austria was worse than Turkey; the position of Galicia was nearly as bad as that of Macedonia, etc., ad nauseam. Other newspapers in England and France gave a wide circulation to the Russian misstatements, and the Western World was expected to swallow a number of most atrocious lies. Were the Russian conspirators successful in imposing their misrepresentations upon the public mind? They were. They succeeded in so completely mesmerizing the English and French press that when a few weeks later the Ruthenians protested against the Russian falsehoods, these were supported by the Russian journalistic friends abroad.

An Englishman went specially to Galicia, where he visited, in company

with the agents of Count Bobrinski, the places affected by the Russian agitation; he issued a pamphlet on his return to England, in which he faithfully supported his Russian friends.\*\*

Simultaneously in France, the same misrepresentations gained credence. In Germany alone, where the knowledge of Russian and Ruthenian affairs was incomparably more thorough than in the West, a fairly correct view of the whole affair was taken.

Further attempts on the part of Ruthenians to protest against the Russian impositions, met with a hostile reception in the press of the Western countries; this was already sufficiently attuned to the requirements of the Russian Nationalism.

The unbiased voices were refused a hearing by the leading press. They were completely silenced when a few weeks later the chief organs, undoubtedly to the huge enjoyment of the Russians, opened an attack of their own planning on the destruction of things hated by Russia.

The position remained more or less stationary in the condition described above, till the autumn and winter, 1912-1913, when the Balkan crisis and the general European tension reached their climax. Then it was evidently decided in St. Petersburg to give a fresh stimulus to the intrigue in Galicia. The Russian Nationalists openly agitated for war with Austria, and their papers were full of incitement and provocation.

The chief object of war with Austria, according to the press, which no longer concealed the hidden desires of the Russian heart, was to possess Galicia. While every description of organ and public speaker, tried by their speeches and utterances to “mobilize the Rus-

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\*\* The pamphlet was subsequently published in Russian by the Holy Synod (see the report on it in the Kiev “Rada,” Aug. 16th, 1913.)

sian spirit" and create a popular enthusiasm for the "War of Liberation of Galicia," the secret agents of Count Bobrinski in Austrian Ruthenia—under protection of the Poles—worked feverishly preparing for the Russian occupation.

We do not speak of such trivial things as spies; these have since long become a common occurrence in Galicia. Even though their number was now increased enormously, it created very little excitement among the well-versed Galicians. The general bolstering up of Russian work during the war rumors, however, was marked by some new and extremely interesting features.

Nearly every village of Galicia, Bukovina and Eastern Hungary, was honored by mysterious visitors, who whispered to the peasants that invasion by the "Ruthenian" Tzar was imminent. The population was invited to meet the invader with signs of honor. The invader, it was assured, would take all the land from the landlords, and give it to the peasants. They would be allowed to destroy all the Jews "as oppressors of the people." The "Ruthenian" Tzar was an anti-Jewish, pro-peasant, ruler.\*

So active was the propaganda among the peasants, that cases of refusal to pay debts to the Jews, and of minature "pogroms" were recorded almost every day by the press.

The organized Russian alarms took many different forms. Thus, to remember one more that was fairly common in those days when the outbreak of hostilities was believed to be possible almost at any moment, the Russian agents told the peasants that the Austrian Emperor had decided to abandon Galicia to its fate, and was not going to defend the population against the enemy. The conclusion that was

expected to be drawn from these rumors by the peasants was that they should for their own safety give themselves up body and soul to the Russians when they arrived.

The acute tension of 1912-1913 has passed, but the pressure of the Russian conspiracy upon the Austrian Ruthenians has not been relieved. The solemn declaration of the Ruthenian Political Council which took place at the height of the crisis, to the effect that they were determined to stand firmly by the side of Austria as the Power where their national aspirations were benevolently treated, hopelessly stuck in the ears of the Russians, who clamored for Galicia with an increasing howl. If it was left to Austria—they argued—it would become a nucleus of the revived Ukraine State, which would tend to attract to itself the parts of Ruthenian territory now under Russia.

The concessions of the Vienna Government to the Ruthenian demands for the establishment of a Ruthenian University in Lemberg and the electoral reform to the Diet of Galicia, hitherto dominated by the Poles, although in no wise exceeding similar concessions to other races inhabiting the Empire, were invariably interpreted by the Russian conspirators to the Western Europeans as "attempts on the part of Austria to create difficulties in the Russian path." The whole Ruthenian National Revival, whose birthplace was Russia, was represented as an "Austrian Intrigue!" To make this ridiculous bogey even more dreadful in the eyes of the English and the French who might be disquieted by the rise of the Ruthenian Problem, this "Austrian Intrigue" was proclaimed to be an "Austro-German Intrigue." If to-morrow it was found expedient to call it "an Indo-Chinese Intrigue," we have not a slightest doubt that it would be so named. We do not doubt even that many people would be found who would

\* Comp. e. g., the Lemberg "Dilo," N. 271 (1912).

believe it, although not a single proof were given to substantiate the assertion.

While the Kaiser was approached and entreated to intervene in favor of an anti-Ruthenian policy by Austria, as far back as summer of 1912, and this question was said to have formed the subject of the famous autograph correspondence between the Tzar and the Emperor of Austria in January, 1913, M. Shebeko, the Russian ambassador at Vienna, appointed there last year, seemed to have been charged with a special mission of bringing about the change in the Austrian policy regarding the Ruthenian National Revival. The crushing out of the Movement was named as the price of Russo-Austrian rapprochement. To facilitate the task of M. Shebeko, the Russian hirelings in the Western European press with a renewed vigor, perpetrated the Russian concoctions concerning the history and the present state of the Austrian Ruthenia. With the usual hypocrisy this was described as a country which once formed a part of the Russian Empire, and was to this day populated by a branch of "Russian" people.

While such were the activities abroad the representatives of Count Bobrinski in Galicia itself were obeying the supreme command of the hand that so skillfully manipulated the whole affair from St. Petersburg; in carrying out details of the design they were now modestly petitioning the Vienna Government that the Russian language might be recognized in Galicia on an equal footing with Ruthenian!

"Show them (the Ruthenians) the teeth of the wolf, and the tail of the fox" said once Catherine the Great to her Minister. No doubt, Count Bobrinski has issued the same sort of order to his ambassadors in Galicia.

To lure Austria into the recognition of the Russian language on equal footing with the Ruthenian would mean to

sanction the Russian historical misconstruction, on which they base their pretensions concerning the Austrian parts of Ruthenia. There would be then no difficulty in making anybody believe that Galicia should belong to Russia as a part of the "Russian" territory left outside the borders of the Empire. For who would understand that Russian is a language as foreign to a Ruthenian, as French is to an Italian? A race that is fighting for recognition, like the Ruthenians, and which as yet has not obtained it is practically debarred from any means of furthering its own point of view in this mercenary world. In every direction it is confronted by some strong body—political, financial or other—whose interests are found to be injured by its revival. While it usually lacks the chief prop of modern times—money—its opponents can draw upon the secret service funds; all the means or influence—the press, the parliaments, etc.—are at the disposal of the highest bidder. In this auction it is left in the cold. Any absurd invention jotted down by a hired reporter and circulated in the press will serve as a "weighty argument" against its national recognition.

To admit for a single day the equality of Russian with Ruthenian in Galicia would stamp this province for fifty years as a "Russian country." The Russian secret fund would see to that.

We are glad to say that, as is rumored, the Vienna Government were not persuaded to accede to the impudent suggestions of the Russian ambassador. The result of this was that the Russians seem to have been flung back upon the plan of a military aggression, pure and simple.

Russian war preparations on an unusually large scale are reported by the press throughout the world. It must be, however, borne in mind that since 1913, the strictest censorship of news pertaining to military matters, is en-

forced in Russia, and that only fragments of information are allowed to find their way into the press.

Certain facts, however, could not be concealed, and it is generally known now that Russian Nationalism has embarked upon an extensive military program to be concluded in August, 1917. The realization of this program, made possible through the financial aid of France, is expected to enable Russia to carry a successful offensive into the territory of her western neighbors.

No, there is little doubt which of the three western neighbors of Russia is especially aimed at.

Although Russian hostility towards the Swedes is contestable, it is not they, nor the Germans, that are the main object of the Russian military preparations.

The disposition of the troops, and the direction of the new lines of railways, feverishly constructed, make it an open secret that Russia contemplates an attack upon the Empire of the Hapsburgs, namely, that part of it which is populated by the Ruthenians—Galicia, Bukovina, and Eastern Hungary.\*

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\* In this connection the following quotation from an article on the Tercentenary of Romanoffs, published in "The Daily Telegraph" (Oct. 3, 1913), may be of interest: "I may here mention," says the St. Petersburg correspondent of the journal, "that three days ago, the one British authority on the religious persecution of Russians in Galicia, and also on the Russian Church in general, Mr. J. W. Birkbeck, who has come here to attend the jubilee festivities, was given a dinner by members of the Duma and prominent politicians, in honor of his recent investigations into the subject on the spot. Russia, it is stated, will be satisfied if before the advent of the next tercentenary her frontiers rest on the Nieman Carpathians, and her egress

Even while we are writing these lines an increase of 30% on the previous military budget is voted by the Duma, and a rumor is abroad that a "test mobilization" has been decided upon in the south-western (that is, in the Ruthenian) part of the Empire, close to the Austrian frontier, at the cost of £10,500,000. Before we are much older, we shall probably see one of these "test mobilizations" turn into a real danger to European peace.

The territory of Ruthenia, in Austria and Russia, has been already long since designated as the future theatre of war. The French military authorities call it "the secondary theatre," secondary to the plains of north-west Russia and East Prussia, where the French see in their fiery dreams the attack of the Russians upon the German rear.† To the French, who are naturally anxious in the first place for their own welfare, the imaginary Russo-German conflict, so strongly desired by them, is the "primary" affair. The appearance of things seems, however, entirely different when contemplated from the Russian stand-point.

Russia cannot afford to quarrel with Germany and Austria at the same time. In fact, she cannot afford to quarrel with Germany alone. In comparison with the Austrians, her position seems to be fairer. Without too much illusion, Russia may be regarded as a fair match for Austria. Should France engage Germany's attention so

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from the Black Sea is freed from all external control. The last word of Russia in the European East is the emancipation of the Black Sea, and it is bitterly regretted by the Nationalists that the most favorable opportunity presented by the Balkan war for the realization of this necessity has been completely missed by timid Russian diplomacy."

† e. g. "La France victorieuse dans la guerre de demain."—Paris, 1912.

thoroughly that she would be prevented from assisting her ally, an opportune moment for a war with Austria would arrive. Although risking her own integrity, Russia might try, with about 50% of chances for success, to wring from Austria those provinces, further political development of which would threaten the hegemony of the Muscovite race.

It is quite clear that things are developing in that direction. The London "Times" two years ago said that the Ruthenian question was, at least potentially, one of the gravest questions of Europe. And Mr. H. Steed, the author of a recent book upon the Austro-Hungarian politics, expressed the opinion that the Ruthenian question may involve Austria-Hungary and Russia in a struggle, even if it does not precipitate a general European conflagration. Mr. Steed only reiterated what has been for years a common belief in Ruthenia itself, where the grave developments, to this day not fully realized in the west, were perfectly visible.\*

An anonymous writer in the "Morning Post" (June 21, 1913), in these words described the situation in the south-eastern corner of Europe:

"The Austrian Poles think that the gradual loss of influence in Galicia will compel them to consider whether their interests are as identical with those of Austria, as they have hitherto supposed. On the other hand, it is a question whether Russia would be indifferent to the growth of Ruthenian influence and to the development of Eastern Galicia into the nucleus for a future 'Ukraine' State. A completely Ruthenian University

and a completely Ruthenian Diet might become centers of attraction for the Ruthenians, or Little Russians of Russia. The Poles believe that the 'Ukraine' movement is bound to lead sooner or later to war between Austria and Russia, and many of them think that this war will decide the fate of Poland. If Austria were victorious the whole 'Ukraine'<sup>†</sup> might be annexed to Austria, while Russian Poland, and perhaps West Galicia, would be taken by Prussia, as compensation for the increase of Austrian territory. If Austria were beaten she would probably lose the whole of Galicia to Russia, who would make a new 'Government' of the eastern portion, and include the western portion in Russian Poland. There is a third possibility, which is occupying the minds of many Poles in Russia, Prussia and Austria—that Russia and Germany may one day agree to divide between themselves parts of Austrian territory more extensive than Galicia. This would be the partition of the Austrian Empire, a partition often said to be inevitable.

<sup>†</sup> The inverted commas belong to the writer of "The Morning Post," who evidently is misled by Russian suggestions to the effect that the name Ukraine is of recent and artificial origin. We need hardly say that this point of view is entirely false. The origins of the name by which our country is rightly designated, can be traced to at least as far back as the twelfth century. A French writer of great repute, derived it from the Latin Acheronia, the term that has been applied to it by the Romans. To the English literature the name is known from at least as early as the seventeenth century, and maps from that period showing the exact extent of the country can be seen in the British Museum.

\* Their importance was hidden from the western eye by organized Russian efforts; one of the means of confusing the issue was to confound it with the religious, linguistic, and other side problems.

But those who predict it usually leave the vitality of Austria herself out of their reckoning. The next ten years may be a very important period for all the three empires which took part in the division of Poland, and may once more show that there is an imminent justice in the history, from which even the most powerful empires cannot escape."

While the period of ten years may appear short enough to a foreign observer, a Ruthenian cannot help thinking that the hour of reckoning is at hand. Before two or three years are over, we may hear the trumpets sound and armies march to war. In fact, rarely a month passes nowadays that at some period of it or another, a cloud of bloody struggle does not darken the horizon in Ukraine. The population live in constant expectation of an outbreak of hostilities. Trade and commerce are crippled, and foreign credit dead. The people's minds are turning to different problems, their moods to different tunes. With Shakespeare the Ruthenians could say that: "Come what come may,  
Time and the hour runs through the roughest day!"

To them the coming Austro-Russian conflict means very much. It means the burning of their villages, the destruction of their cities; it means the turning of their beautiful fertile land into a temporary desert.

It means the utter disorganization of their economic life for a long period of years before, during, and after the war.

It means also large sacrifices in men. As Russian and Austrian soldiers they

wil march against each other, and thousands of them, hundreds of thousands, will lay their lives on the altar of the Moloch of War.

Thousands more will suffer death, mutilation, and assault at the hand of invading soldiery.

But the coming struggle means much more to them than simply their sufferings, as the population of the immediate theatre of war. The struggle between Austria and Russia will decide, for generations to come, their position as a race.

Should Russia happen to be victorious in this coming struggle, and Galicia, in consequence, become a Russian province, their national revival that found its refuge there, after it has been placed outside the law in Russia, would be exposed to the revengeful hand of the Muscovite.

Knowing Russia and its inner soul well, they entertain no illusions as to what would be the fate of their national claims, in that case.\*

With the ferociousness which characterized her persecution of their national aspirations within her borders, she would now stamp out whatever national gains they had attained in Galicia.

To bring about those conditions when the Ruthenian National Revival would be within her reach, is expressly the primary air of Russia's aggressive ambition.

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\*\* Sometimes it seems that there is something racial in the fierceness of the Russian intolerance towards other nationalities. "Scratch the Russian and you will find a Tartar" it was said in the good old days.

## AN APPEAL.

The object of the present appeal is to protest before the civilized world the feelings of the Ruthenians in view of the approaching events.

We desire the world to understand distinctly, that those of us who are Austro-Hungarian subjects, have not a slightest wish to become Russian subjects.

In spite of Russian assertions, which, unfortunately, are better known in England and France than our own claims, we wish the public to understand that we, the supposed sufferers, have never complained ourselves of any religious persecution of our co-nationals on the part of Austria.<sup>†</sup> Any complaints to that effect that were raised, were raised exclusively by Russia.

The Ruthenians of Austria view the Russian advance with utter suspicion and great alarm. They want Russia to leave them alone.

This view was expressly stated by the solemn Council of party leaders and public men, held in Lemberg in December, 1912, when it was declared that in case of war, the Ruthenians of Austria will stand firmly by Austria's side. The resolutions of that Council fully representative of everything that matters in Austrian Ruthenia, should be read by everybody who wants to know the truth about the feelings of the people. These resolutions were never forgotten by the Russians.

The Ruthenians want Galicia to remain in the conditions of civilized life; they want it preserved as the refuge of their national revival.

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<sup>†</sup>Far from that being the case, the protests against Russian impositions never ceased. One of them—that of the Orthodox Ruthenians of Bukovina—may be here especially noticed: it declared in the name of the Orthodox that they were never persecuted in

Austria.

In Russia their revival is treated as treasonable. As long as this is so, they cannot afford to see the Austrian part of their country fall into the Russian hands.

In Russia, their national rights were guaranteed to them by the Russo-Ruthenian Treaty of Perejaslav. This Treaty is on the Statute Book of the Russian Empire, a succession of Russian Tzars have solemnly confirmed it, and it has never been abrogated.

In the Heir of the Russian Throne the office of Hetman or lawful ruler of Ukraine is vested. When Russia will re-establish the autonomy, which is their due, then only she may expect a different attitude on the part of the race as a whole.

Although Orthodox by religion and a subject of the Tzar, Nicholas II. of All the Russias—Great, Little and White—the present writer deems it his duty as a "Little Russian" to lay before the world the circumstances amid which his race is working its way to freedom. Upon the handling of the problems arising out of the national revival of our race, the future of Russia, Austria, and the whole of Europe will depend.

We do not demand the downfall of Russia, nor do we clamor for its dismemberment; but we are determined to see our race restored to its position as a nation. Instead of meddling with Galician affairs and planning of the seizure of the Austro-Hungarian parts of our ancient Kingdom; instead of alarming our compatriots of Austria by its aggressive designs; and alienating at the same time the feelings of loyalty amongst its own Ruthenian subjects, who are 35,000,000 strong, Russia would achieve a real feat of wisdom in policy, if she showed herself a champion, instead of being an oppressor, of the Ruthenian National rights.

The re-introduction of the Ruthenian

language as the language of instruction into the schools, colleges and universities of the Ruthenian territory in Russia; the restitution of its rights in the Administration, Railways, Post Offices and Law Courts of the Province; the concession of autonomy in legislation, with grant of a local parliament in Kiev—might at least for a time completely satisfy the Ruthenian subjects of the Tzar. This policy would destroy the awkward feeling which now seems to be prevalent among them, that no better national future can be hoped for by them within the Empire.

After all, it must not be forgotten, that the best regiments of Russia are composed of Ruthenians; and that an important portion of her armies—the Cossackdom of Kuban—is an entirely Ruthenian organization. The majority of the Russian sailors—including all the sailors of the Black Sea Fleet—are Ruthenians. Is it wise so to strain their loyalty by persistent suppression of their national rights, that they should turn their eyes to Austria, as a more desirable Ally?

Russia likes to represent herself before the Western World as the protector of the Slavs, as the champion of their rights, as the greatest Slav Power. How is it then that she never ceases to persecute ruthlessly the Ruthenians, who are the second largest Slav race? Would it not be better for her prestige among the Southern and Western Slavs alike, if she put an end to this ignominious policy?

The Slav policy of Russia is confronted, although it may be so far little appreciated in England, with a strong antidote: the Slav policy of Austria. It is not at all a fact, as is commonly imagined in the West, that Austria's policy is universally hated by the Slavs, while that of Russia meets with general enthusiasm. Of late years there has been a growing feeling noticeable in favor of the so-

called "Austro-Slavism." Austria is no more regarded as "a German Power aiming at the enslavement of the Slav peoples." Slavonic peoples within her borders, have succeeded in attaining a great degree of independence and freedom. Even greater measure of liberty may be attained in the near future. The Archduke Franz Ferdinand is credited with vast schemes for the formation of a huge confederacy of Slavonic peoples under the Hapsburg sway.

These, and like rumors, are bound to act as a strong ferment when Russia's policy is marred by its unceasing persecution of the second greatest Slav people.

The friends of Russia abroad, who wish to see it strong, united and efficient, cannot hold any different views than those which animate its truly loyal subjects: that Russia should abandon her adventurous ambition regarding the Austrian parts of Ruthenia, and should at the same time completely alter her present policy towards her own Ruthenian subjects. Then she need be in no danger that her richest provinces may be attracted to Austria, and she will reap a fresh harvest of the Ruthenian loyalty, which may serve her an excellent turn.

As a matter of fact, there is every reason to think that the Tzar's personal feelings towards the Ruthenians are quite sympathetic. He clearly manifested it on several occasions. If, however, the policy of Russia upon the Ruthenian problem is such as described in the preceding lines, it is a blunder provoked by the extremists of the Russian Nationalism.

Count V. Bobrinski is one of those men who will be responsible in the first instance, for having steered Russia on to the rocks.

M. Stepankowsky's information is borne out by current war events. When, after the withdrawal of the Austro-Hungarian troops from Lemberg (this action was prompted by a

humane consideration for the lives of civilized residents), the Russians took possession of the city, Grand Duke Nicolai Nicolajevich, the Russian commander-in-chief, wired his imperial cousin the following "triumphant" message: "Austrian Danger Eliminated." These words apparently confirm the truth of M. Stepankowsky's charge, viz. that Russia regards Ruthenian free Institutions in Austria as a menace to the longevity of Russian autocratic policies.

The Czar now appointed Count Vladimir Bobrinski (the notorious Russian political freebooter, and one of the leaders of the Nationalist Party and the "Black Hundred" organization) as Governor of East Galicia. When Bobrinski received from the Mayor of Lemberg the keys of the city, he thanked the Mayor for keeping order in the town, and said:

"I think it necessary to acquaint you with the leading principles of my policy. I consider Lemberg and East Galicia the real origin of Great Russia, since the original population was Russian. The re-organization will be based on Russian ideals. We will immediately introduce the Russian language and Russian customs. These steps will be taken with the necessary care. We shall at first limit these to the appointment of Russian governors and other officials. Many of the present executives will not be replaced. We shall forbid the convocation of your legislature during the war. All social and political organizations must be discontinued, and resume their activities only by permission. These precepts obtain only in East Galicia; West Galicia will be treated differently."

M. Stepankowsky is not the only publicist exposing the part played by Russia in the great conspiracy.

The "Ukrainian Question in its National Aspect" (Francis Griffiths, Lon-

don, 1914) is treated by Yaroslav Fedortchouk, a Ruthenian resident of Paris; the same publishing house reprinted (1914) a lecture by Mr. Bedwin Sands on "Ukraine"; Professor Barwinski (a member of the Ruthenian School Commission for Galicia and an authority on Ruthenian history and politics) also published, before the war broke out, a series of articles on this subject, in the "Oesterreichische Rundschau." All these authors agree in that Russia's criminal object is, and has been, the conquest and annexation of Galicia and Bukovina.

It may also interest Americans to learn the opinion of nearly half a million Ruthenians living on American soil.

In its issue of August 6, 1914, the popular Ruthenian journal "Swoboda" (Liberty), of Jersey City, New Jersey, denies the truth of the absurd assertion recently made in the "London Times," viz. that Russian orthodox propaganda in Galicia became necessary so as to counteract Austrian propaganda made for the cause of Greek Catholicism among the Ruthenians in Russia.

American Ruthenians unanimously declare that inasmuch as only two paths are open to them—either gloomy Muscovite slavery and gradual racial extermination, or more independent life under the protection of other governments, German or Slavo-German,—they are firmly decided to stand loyally by Austria and Germany.

In conclusion it may not be out of place to add the significant words uttered by M. Iswolski, Russian Ambassador to France and—as former Minister of Foreign Affairs—one of the principals in this conspiracy. As soon as hostilities started between Germany and Russia, M. Iswolski exclaimed triumphantly: "This is MY war!"

## THE GREAT CONSPIRACY THE BRITISH ACCOMLICE.

We charge Great Britain with abetting the foul cause of Russia.

The moral responsibility for England's crime rests with Sir Edward Grey and Winston Churchill, First Lord of the British Admiralty. These two indefatigable executors of Britain's policy, the last will and testament of Victoria's scheming son, providing for the isolation of Germany and the destruction of her naval, political and economic power, are the real perpetrators of the most colossal crime ever committed upon civilization.

There is ample documentary evidence to prove that Great Britain's participation in the war is the logical conclusion derived from English commercialism and insatiable greed as premisses. We are also in a position to produce documents disclosing the fact that the British government had full information of Russia's anxiety for war, and that, rather than promoting the ends of peace, England welcomed the opportunity of a general European conflagration on the ruins of which the British Empire might be reconstructed.

The hypocrisy of the British Cabinet is reflected in its own official correspondence; of the British "White Paper."

The intended violation of Belgian neutrality was artfully declared as "casus belli," though the German government had notified the British Foreign Office that the neutrality of Belgian territory would be respected if Great Britain would guarantee not to interfere in the conflict. This is proven by the following telegraphic messages forwarded by Sir Edward Grey to the British Ambassadors to Germany and France:

"Sir Edward Grey to Sir E. Goshen,  
London Foreign Office, Aug. 1, 1914.

Sir:—I told the German Ambassador today that the reply of the German government with regard to the neu-

trality of Belgium was a matter of very great regret, because the neutrality of Belgium affected feelings in this country.

"He asked me whether, if Germany gave a promise not to violate Belgium's neutrality, we would engage to remain neutral. I replied that I could not say that; our hands were still free.

"The Ambassador pressed me as to whether I could not formulate conditions on which we would remain neutral. He even suggested that the integrity of France and her colonies might be guaranteed. I said that I felt obliged to refuse definitely any promise to remain neutral, and I could only say that we must keep our hands off."

"Sir Edward Grey to Sir F. Bertie  
(Telegraphic.) London, Foreign  
Office, Aug. 2, 1914.

"After the Cabinet this morning I gave M. Cambon the following memorandum:

"I am authorized to give an assurance that, if the German fleet comes into the channel or through the North Sea or to undertake hostile operations against the French Coast or shipping, the British Fleet will give all the protection in its power. This assurance must not be taken as binding His Majesty's government to take any action until the above contingency of action by the German Fleet takes place.

"M. Cambon asked me about the violation of Luxemburg. I told him the doctrine in that point. He asked me what we should do about the violation of the neutrality of Belgium. I said we were considering whether we should declare violation of Belgian neutrality to be "casus belli."

These official communications plainly show that the sword of Great Britain was not drawn in defense of Belgian neutrality, but that England's declaration of war is in absolute conformity with the conservative doctrine preach-

ed by the British statesmen for over 200 years. In an English pamphlet of 1694 we read the following passage:

"It is of special interest to England to maintain the European balance for the purpose of holding the scale in its hands and of being able to turn it to whatever side it desires. That is our only possible means of not only keeping intact the empire of the seas, but of also enabling us to decide about the success of war and about the conditions of peace."

According to information available in European papers, Winston Churchill, on Sept. 11, 1914, delivered an address at the London Opera House. These are his most pregnant utterances:

"This will be a long and difficult war with many possible disappointments. The only certain way to end the war would be for England to send a million armed men to the continent. In the first six weeks of the war Germany's foreign trade has been destroyed, whereas British ships continue to carry on our commerce upon which depend the wealth, the industry and the power of this country in the present war. Moreover, Great Britain is transporting great masses of troops from all parts of the globe to the theater of war. The entire North Sea has been searched, but the German fleet has not been discovered. Within the next twelve months the number of large warships to be built by Great Britain will be more than twice the number to be built by Germany, and the number of British cruisers will be three or four times as large. Our foremost need at present is a large army which, protected by our navy, will finally decide this horrible conflict. If the British people are willing we can at once increase the number of our troops now in the field to one-quarter million men; about New Year's to one-half million; and, in the spring of 1915, to the full strength of twenty-five army corps. A compromise or armistice is

absolutely out of the question. Now, where we have gone so far we must unflinchingly proceed to the end. This is the same great war which would have been waged in 1909 if Russia had not then so far humiliated herself as to yield to German threats."

This proves that England, expecting war five years ago, was ready to do her share as soon as occasion would demand, and that the only reason why England held back in 1909 was Russia's unpreparedness. This is also corroborated by a statement made by Mr. Ramsay MacDonald, the representative of the Labor Party in Parliament, in an article recently published in the "Labor Leader." Mr. MacDonald declares Sir Edward Grey's foreign policy to be a misfortune for England.

The nature of the military agreement entered into since 1906, by Sir Edward Grey with France and, subsequently, also with Russia was apparently such as to render a withdrawal at this time impossible. This is why Grey refused to confer with the German Ambassador on the question of British neutrality. Belgium supplied the convenient pretext for war. Mr. MacDonald also criticizes Sir Edward Grey for withholding the full truth from Parliament. "When Asquith and Grey," says Mr. MacDonald, "assured Parliament that our entente with France did not place England under obligation, this was not literally, but virtually an untruth."

Visitors to England in the last few years have had ample opportunity to observe British commercial and industrial decline due to the inefficiency and stubbornness of most manufacturers who failed to adopt the honest policy inherent in modern commercial principles. Students of English business practises, referring especially to investing schemes and brokerage, report that, for some thirty years past, 50 per cent. of these firms have been conducting their business with the criminal

intent of defrauding their clients. According to English Common Law and criminal procedure, it rests with the prosecution, or with the victims seeking redress, to prove the criminal intent of the defrauder, and this is generally impossible owing to the fact that business of this particular nature, transacted in London, is not localized, but extends to all parts of the world. Thus, many hundred million Pounds Sterling were criminally appropriated by the London stockbrokers until these wholesale thefts were detected by investors who preferred to content themselves with a moderate interest rather than suffer the total loss of their savings. The result was that thousands of schemers with "brokerage" offices in the city of London were forced out of business, and their help (cashiers, clerks, stenographers, typists, messengers, etc.) lost their bread.

The contrast between a small number of feudal lords, owning almost four-fifths of London real estate, and many hundred thousand paupers nearly led to a revolution and compelled Lloyd George to ask Parliament for laws which would do away with medieval feudalism.

The recent trouble in the British Cabinet, due to the revolt of the Ulster military party against the enactment of Irish home-rule, is well known to all.

These were the causes which prompted the British Government anxious not to lose all power and control—to direct public attention to the necessity of destroying a country whose one fault is the aggressive commercial enterprise and success.

Greed is a trait of British national character, and history knows of many instances of international highway robbery and piracy, protected and prompted by the British Government.

British policies have always been unprincipled, and their object has never been the realization of the ideal

of liberty, but the exploitation and oppression of other nations.

In an editorial of Sept. 17, 1914, the New York Evening Post, rejecting the idea that America would sympathize with a war of greed, remarks:

"On the English side, too, there is plenty of evidence that the German eagle is to have no tail feathers left if certain outraged Britons can have their way. Thus we learn from a lurid advertisement in the "Manchester Guardian": 'How Women Can Join in the Grand Assault on Germany's Trade.—The government's declaration of war on Germany's trade will go down into history as one of the master strokes of the war.' The capture of the German trade in apparel, fancy goods and cotton manufactures, which amounted to \$57,000,000 last year, is the prize aimed at. The British Empire Industrial League declares that 'no such golden chance has ever been offered to British industry and commerce' as is afforded because of German violation of Belgian neutrality. 'The complete paralysis of Germany's export trade,' writes the London Daily News, 'has presented our traders with a wonderful opportunity, and they are grimly alive to the situation.' An American closely affiliated with the shipping trade tells us that the deliberate and far-reaching way the British shipping interests have gone to work to sweep the seas of German commerce have been nothing less than amazing."

That the British Government was prepared for war and encouraged the bold desire of the Russian military party to precipitate a conflict, is now evident from the Official Report No. 795,402, July 30, 1914, forwarded by M. B. de L. Elsaille, Royal Belgian Minister at St. Petersburg. This report, which was intercepted on its way through Germany, describes the political situation at St. Petersburg as follows:

"The British Government at first intimated that it did not wish to be drawn into a conflict. Sir George Buchanan openly made this statement. Today, however, St. Petersburg is not only firmly convinced, but even has been assured that Great Britain will aid France. This aid is of extraordinary importance, and has had no little effect upon the success of the efforts made by the military party."

In a letter of Aug. 11, addressed to the New York "Nation" by its London correspondent, and published in the "Nation" on Aug. 27, we are informed of the fact that England began to make actual preparation for war on Aug. 1st. This would indicate that England's much-discussed efforts in behalf of peace were nothing but a stroke of hypocritical diplomacy.

"Ameryka Echo," a widely circulated Polish weekly appearing in Toledo, Ohio, published (Oct. 18, 1914) a number of Polish letters describing conditions prevailing in Radom, Russian Poland, since the occupation of that city by Austrian soldiery. From one of these letters we gather that the Russian Government—two weeks before the declaration of war by Germany—withdrawn all Russian executives in charge of the administrative offices in Poland.

This proves beyond a doubt that Russia was determined to wage war against Austria (and Germany).

In this connection it should be borne in mind that the Grand Duke Nicolai Nicolajevitch, the Czar's uncle and, at present, the Russian commander-in-chief, is a son-in-law of King Nicolaus of Montenegro, and a brother-in-law of the Servian King.

Moreover, while King Peter Kara-georgevitch of Servia was pretender to the Servian crown he lived for many years in Switzerland at the expense of

the Russian Government, and the funds necessary for educating Peter's two sons, George and Alexander, in Russian military schools at St. Petersburg.

The well-informed British Foreign Office, like all diplomats conversant with recent Balkan intrigues, knew that this royal Russo-Servian clique was directly responsible for the brutal assassination of King Alexander (Ob-ranovitch) and his wife, Draga, in 1903; and that the same clique prepared the murderous plot of Serajewo.

All this goes to show that the Austrian conflict with Servia and the violation of Belgian neutrality by Germany—two incidents which official British organs have been ruminating ad nauseam—are cleverly set mouse-traps in which all Europe was to be caught.

The unfortunate dupes of this gigantic conspiracy are Belgium and France. It seems the climax of irony when we consider that, as Mr. Alexander von Nuber, Austro-Hungarian Consul-General, remarks, in the Fatherland, Oct. 14: "the French nation, governed by a half-socialistic and half-radical cabinet, profoundly pacific in its tendencies, found itself involved in a conflict which originated in the outrageous conspiracy of Belgrade."

We believe to have proved conclusively that upon the shoulders of Russia and Great Britain, the two arch-conspirators, rests the Atlas-burden of a crime hitherto unparalleled in the history of civilization. The world is on fire—and Russia and Great Britain are the incendiaries—Russia's motive being the acquisition of greater territory and the destruction of continental democracy; England's the uncontrollable jealousy of German commercial expansion.

New York, October, 1914.

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